

2. He₅ *who* is like the divine Sun₃ who knows
the
truth (of things), preserves[^] by his
actions, (his TO-
taries), in all encounters. Like nature,^a
he is un-
changeable, and, like sou!₅^b is the source
of happi-
ness. He is ever to be cherished.
3. He₇ who, like the divine (Snn)₇ is the
supporter
of the nniverse₃ abides on earth, like a prince,
(sur-
rounded by) faithful friends. In his presence
men
sit doirn₇ like sons in the dwelling of a parent;
and
(in purity, he resembles) an irreproachable
and
beloved wife.
4. Such as thou art₅ AGNX, men preserve
ti.ee,
constantly klnldedj in their dwellings, in
secure
plar»s, and offer, upon thee, abundant
(sacrificial)
food. Do thou, in whom is aU existence, be
the
bearer of riches, (for our advantage).
5. May thy opulent worshippers[^] AaNi₃
obtain
(abundant) food: may the learned, (who praise
thee)
and offer thee (oblations), acquire long life: may
we
gain₅ in battles₅ booty from our foes,—presenting
their
portion to the gods, for (the acquisition of)
renown.
6. The cows₇ loving (AGNI, who has come to the
Varga **xx**.
hall of sacrifice), sharing his splendour[^] have
brought.

ti) fee term of fee text, is explained *rupa*
 or
 peculiar form or nature. As *iMs* is, essentially, the
 same in all fee
 modification of earfe, or any other element, so
JLgni is one and
 the same in all the sacrifices performed with fire.

* As soul is the seat and source of all happiness^
 so *Agn%*^ as
 fee chief agent of sacrifice, is the main cause of
 felicity, both hare
 and hereafter.